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is a coat, split down the front, and lacks the front flap (Fig. 37). All seams are sewed with a running stitch; the two raw edges of adjacent parts which protrude on the outside are slit into fringes. Two pieces to be cut into long fringes are inserted in the seam under each sleeve. The only other decoration is on the triangular flap (*makŭápéva*, collar tail). Some of these are beaded (*sogoúla*, beads), the design having no significance. Others have a narrow green line (using a copper ore) painted around the margin and all are fringed. Another type of shirt was even more definitely a poncho. A buckskin was folded in half, a slit cut for the head, the legs cut off and sleeves added, and slit down the front like a coat.

Warmer shirts are made of deerskins, tanned with the hair on, and worn with the hair side out.

The breechclout is a strip of buckskin or cotton cloth obtained from the Hopi,[1] about 30 cm. wide, and with short flaps hanging over the belt cord fore and aft.[2] These flaps are never decorated. Breechclouts are worn at all times, even with trousers, when the flaps hang inside.

Trousers (*dgdl mŭkŭl*, buckskin trousers) are patterned ultimately on early Spanish models; short waisted, knee length, and open at the knees. One type is cut from a doubled deerskin (Fig. 38); one of the duplicate pieces, the front, is then cut in two from waist to crotch. The seams are down the inside and outside of the leg; the waist is gathered somewhat; and a separate belt, 5 cm. wide, is added. This garment hangs just below the knee; the outer seams being open for a short distance along the leg. The trousers are open in front, failing to meet at the belt by about 10 cm., but this is covered by the breechclout. A second type has a triangular piece inserted in this space; this is then split. In this type the sewing of the outer seam is not continuous, and silver buttons are also added for decorative effect.

Some men affect Navaho dress; the knee length leggings bound with woven ribbons, the broad belt with silver bosses, the silver studded wristlet, rings, and the turquoises and shell necklaces of the Pueblo and Navaho.

The woman's dress is really two aprons; that in front reaching from breast to ankles, that behind hanging from the waist. These are belted with a Hopi woven belt. The front piece resembles a butcher's apron; a deerskin is hung from the neck by a broad loop, with a thong holding it about the waist[3] (Fig. 39). The neck of the skin is turned

[1] Neither the cotton sometimes grown in the canyon nor mountain sheep wool are woven.
[2] The Havasupai state that the Mohave use long flaps.
[3] Cushing, (a), 548.

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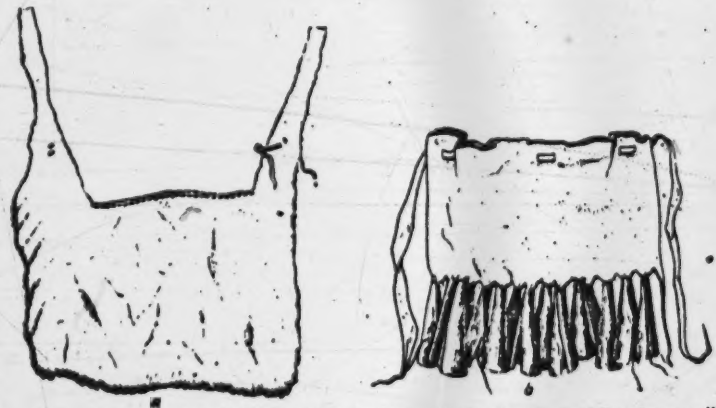
291 (almost an additional apron), is arranged to hang in front. A Hopi woven belt is then added as a girdle.

291 237 301 Strings of rattles are tied at various points along the woman's belt. These are small deer or mountain sheep hoofs, or sometimes tubes cut from the leg bones of jack-rabbits, cotton-tails, and wildcats, and in recent times metal jinglers. They are strung on the fringes of a doubled length of skin (Fig. 40b).

291 The underskirt is a short, somewhat crescentic apron which hangs in front to just above the knees. Like the back apron, it has two extensions for tie-strings. The actual tie is made with a thong which passes



[237] [301]

Fig. 40 a (50.2-1562), b (50.2-1563). A Woman's Underskirt and Rattles usually tied to a Woman's Belt.

[294] through both strings. The waist line is hemmed (sewed with a narrow thong in a running stitch), the sides and bottom fringed, and the tie-strings serrated (Fig. 40a).

281 286 [291] Small blankets woven of rabbitskins are worn as robes by the women. On occasion a man would wrap a blanket about his body, passing it over the right shoulder and under the left arm.[1] These also furnish bedding. Jack-rabbit (*dgúld*) and cotton-tail (*hdld'o*) skins are cut round and round into long strips. Two of these are rolled together [283] on the thigh into a rope. This is wound to and fro between two parallel rows of pegs, and strings, obtained from the Hopi, are twined through

[1] Clothing is never fashioned of rabbitskins

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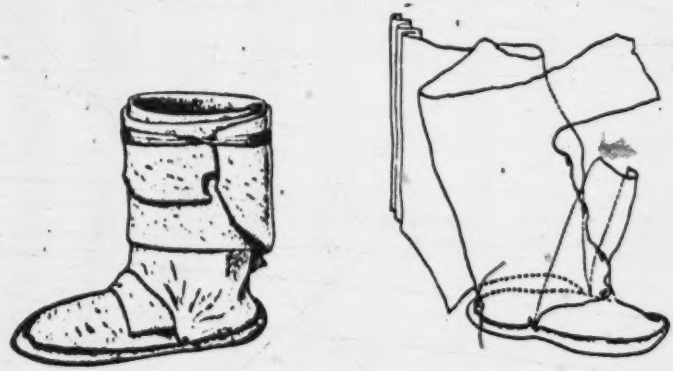
this warp at intervals of 5 cm. Blankets are fairly rectangular; specimens measuring 75 by 125 cm.; 125 by 140 cm., and a mattress 65 cm. square. The sixty rabbitskins or so necessary for a good-sized blanket are gathered from time to time. The skins are not tanned. Such blankets are quite heavy. Women do not like to go without their shawls, at least outside the camp, but I doubt that the sentiment is as strong as at Zuñi.[1]

Hard sole moccasins are the universal footgear.[2] Women sometimes wear the man's type, but their regular style is like that of Pueblo women, with a long upper which is wound around the leg. The man's moccasin



a b

Fig. 43 *a* (50.2-1276*a*), *b* (50.2-1277*a*). Woman's Moccasins with Ankle Flaps.

consists of two pieces. The sole is made of the neck skin, the thickest part of a deer hide. In all types the sole comes well up the sides and toe, being shaped and puckered. Three styles are used in the upper of men's moccasins (*mahănyó°*, sing. or pl.). The commonest is a single piece lapping at the outside of the foot, where it is fastened with Navaho silver buttons (Fig. 41).[3] A short thong is tied through upper and sole at the bottom of the opening for reinforcement. A second type also has a single piece upper, but so cut as to form a short tongue, which the upper laps at the inside of the foot (Fig. 42). The third type resembles that of the

[1] The modern shawl hangs to the heels like that of the Colorado River tribes. It is formed of four bandannas sewed together. Two corners are tied under the chin. The modern dress is also like that of the river people. An underskirt is universally worn.

[2] Neither one-piece moccasins, sandals, nor basketry shoes are made.

[3] This is the type shown by Wissler, (a), Fig. 97, for the Zuñi.

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171 291 These specific comparisons show that Havasupai and Navaho alike have one pattern (No. 14) used by both sexes, which differs only in the length of the upper.

Moccasins in this area, like other articles of skin, are frequently [53] colored brown or red. Those of the Zuñi and Navaho are brown; those of Havasupai and Pima are red. In this they differ from the Southern Plains, where, if I recall correctly, the prevalent color is yellow.

Sandals may have occurred more generally in earlier times. They are known to have been in use among the Pueblos, in southern California, and in the regions to the south[1] through western South America. In our own day fiber sandals of identical pattern are made by Southern Diegueño and Shivwits, fiber sandals of undescribed types are made by Cocopa, Cahuilla and doubtless by their neighbors, and low slippers of tule by Paviotso, Achomawi, Atsugewi, Klamath, and Modoc. Sandals of hide are made by the Pima, Papago, Cocopa, Southern Diegueño, and Chemehuevi. Those of the Yuma are not described.[2]

Long fringed skin leggings of Plains type are worn by men throughout much the same area as the Plains shirt. Something of the sort was used by Wind River and Lemhi Shoshoni, Uintah Ute, Jicarilla (by implication), Taos, Picuris, Pecos, Mescalero, Mimbreños (?), Western Apache, Yavapai, Havasupai (?), Kaibab, Paviotso, Achomawi, and Atsugewi. The Navaho men, and the Havasupai in imitation of them, have a short legging reaching only as high as the knee. This distribution does not extend as far to the southwest as that of moccasins. There is less information about women's leggings, which in the Plains cover only the lower leg. Leggings are noted for Wind River and Lemhi (?) Shoshoni women, and Mimbreños. They were not used by the Paviotso nor the Havasupai. The footless knitted stocking worn by Pueblo women, as at Zuñi, may be a local adaptation. It also seems possible that the puttee-like women's moccasins of this area may be copies of the boot-like moccasins of the Southern Plains.

Overshoes worn over the moccasin when in snow are reported for the Walapai, Havasupai, Navaho, and Zuñi.[3]

171 281 286 291 Rabbitskin blankets are perhaps universal in the western plateaus, and used in California and throughout much of the northern part of the continent. My notes are somewhat random, but will help to define the distribution: Zuñi, Hopi, Navaho, Havasupai, Walapai, Mohave,[4]

[1] E. g., Huichol (Lumholtz, (a), Pt. I, II.)
Spier, (e), 344 f; Kroeber, (l), 61; Mason, O. T., (g), 362; Trippel, 365; Barrett, (a), 235; Chittenden, 204.

[2] Franciscan Fathers, 47, 308; Stephen, (a); 133; Mason, O. T., (g), 408.

[3] The weaving of a rabbitskin blanket is illustrated by James, (d), Fig. 3, but according to Kroeber, these are obtained from the Paiute and Walapai, (k), 377.

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Pima, Southern Diegueño, Luiseño, a people of the vicinity of Santa Barbara, Salinan, Miwok, Southern and Northern Maidu, Shivwits and Kaibab Paiute, Paviotso, Gosiute, Southern (?) Ute, and Northern Shoshoni.[1] There is some variation in the details of manufacture which provides comparative data. The Southern Diegueño and Havasupai warp these upon rows of stakes; the Hopi do not. The Maidu resemble the Paviotso in warping them over two poles.[2]

Descriptions of hair dress are lacking in precision and the situation is somewhat complex. A style consisting of doubling up the long back hair into a knot or queue at the back of the head is common to the Havasupai, Hopi, Navaho, Zuñi, and the Rio Grande Pueblos. Yet there is considerable difference even here: the Pueblos bang the hair over the forehead and cut that at the sides square; the Havasupai, while they too use the bang, wear the hair at the temples long. The Rio Grande Pueblos are said to arrange it behind in two clubs.[3]

Westward of this group the style calls for the bang on the forehead but long hair behind, even artificially lengthened. There appear to be two general styles of treating this back hair. It is simply wrapped without braiding by the Yavapai, Apache-Yuma,[4] Chemehuevi,[5] and Southern Diegueño.[6] On the lower Colorado and Gila the back hair hangs in long plaits or rolls: Mohave, Yuma, Maricopa, Pima, and probably Cocopa.[7] The Maricopa and Pima alternatively arrange it in a club at the back. The Mohave and Walapai, like the Seri, also part it in the middle and allow it to hang loose. The Walapai sometimes wear a braid on each side. Like the Havasupai, the Maricopa and Cocopa have pendent ear locks.

The position of the Western Apache is not clear. The Tonto wore the hair banged at the eyebrows and longer behind, but not to the shoulders, or they cut it short all around. The San Carlos trimmed it, but wore no bang.[8]

[1] Stevenson, M. C., (b), 370; Hough, (d), 262; Franciscan Fathers, 141; Curtis, II, 93; Russell, (d), 158; Spier, (e), 346; Sparkman, 230; Yates, 375; Mason, J. A., (a), 127; Powers, 308, 351; Faye, 38; Dixon, (a), 148 (where the blankets are used more in the Sierras than in the Sacramento valley); Lowie, (i), 106, 210, 217, 228; Dellenbaugh, 178; Chamberlin, (b), 336; Lowie, (a), 178.

[2] Among the Paviotso weaving is the work of men, but sometimes of women. It would be interesting to know whether this is connected with Pueblo loom weaving, formerly a man's art, or with the manufacture of all clothing by men, as among the Havasupai [462]

[3] Stephen, 355; Franciscan Fathers, 404; Hough, (e), 245; Gushing, (c), 2nd ed., 8.

[4] "Long matted rolls of false hair behind" (Corbusier, 279); Bourke, (d), 114

[5] Gathered "by a narrow band, from which it hangs loosely down the back" — or does this mean a headband encircling loose hair? (Whipple, Ewbank, and Turner, 33).

[6] Spier, (e), 340.

[7] Heintzelman, 48; Trippel, 505; Russell, (d), 158; Cremony, 90; Bandelier, (a), 253. Bartlett, I, 483, II, 217, 230; Whipple, Ewbank, and Turner, 33. The Quarrar, a tribe found in Chiate at the mouth of the Gila in 1604-5, had a similar hairdress (Bandelier, (a), 111). Mc Gee, 227, see also Lumholtz, (a), 6; Curtis, II, 93.

[8] Smart, 418; Hrdlička, (d), 480.